A

SERMON,

AT THE

INTERMENT

OF THE

Rev. JOHN HUBBARD.

A

SERMON,

DELIVERED DEC. 2, 1794,

AT THE FUNERAL

OF THAT GOOD MAN,

AND FAITHFUL MINISTER OF CHRIST,

THE

Rev. *JOHN HUBBARD*,

PASTOR OF THE CHURCH, IN *NORTHFIELD*,

WHO DEPARTED THIS LIFE

NOVEMBER 28, 1794,

IN THE LXIX*th.* YEAR OF HIS AGE,

AND THE XLV*th.* OF HIS MINISTRY.

BY

JOSEPH LYMAN, A. M.

PASTOR OF THE CHURCH IN HATFIELD.

NORTHAMPTON:

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MDCCXCV.

A Funeral Sermon, &c.

II TIMOTHY, IV. 7, 8.

I have fought a good fight, I have finiſhed my courſe, I have kept the faith.

Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.

THE reaſon, which has, mainly, influenced my conſent to preach upon this ſorrowful occaſion, is, That the late Reverend Paſtor of this Church, whoſe funeral we are now attending, left it in charge with one of his friends to requeſt me to undertake this ſolemn ſervice. The motive, which induced him to this choice, was, *That Hatfield was the place of his nativity; and there he was firſt admitted to partake in the ſupper of his Divine Lord and Maſter.* In his converſation he ſtated, *That he did not wiſh for the pen of a panegyriſt, but was however, conſcious to himſelf of having done his Maſter's work with fidelity. He wiſhed that the general tenor of the diſcourſe on the occaſion of his funeral might be ſuch as ſtrongly to inculcate the duty of faithfulneſs in a paſtor, and a ſtrict attention to the great duties of morality in his hearers.*

This is my apology for occupying a place, which would

would otherwiſe be more properly occupied by a gentleman either more advanced in years, or ſituated in a nearer proximity to this town.

That I may beſt anſwer the pious wiſhes of our deceaſed Father in Chriſt, I have choſen the words of the Apoſtle Paul, which have now been read. They appear to me well calculated to inſpire fidelity in goſpel miniſters, and to ſtimulate all chriſtians to the love and practice of religion and piety.

For important and neceſſary rules and inſtructions, in the wiſe and faithful diſcharge of their ſacred truſt, miniſters are principally indebted to the inſpired writings of the Apoſtle Paul: Nor is he a whit behind the very chief Apoſtles in the reaſons and arguments which he propounds to all chriſtians, to induce them to walk worthy of their high and holy calling. For the truth of theſe aſſertions, I ſhall not make an induction of particular paſſages, but refer you to a careful peruſal of thoſe inſpired Epiſtles, which, he has left upon ſacred record for the edification of the church of God in all ages.

In our text, he enforces his preceding counſels to Miniſters, by propounding his own example for their imitation and encouragement. Happy was it for him and happy is it for us, that he had ſuch a noble example to exhibit, as a comment upon his former doctrines and precepts. He had long been engaged in the laborious and perilous employments of the chriſtian miniſtry. He now drew near to the cloſe of life. In bonds for the goſpel and the teſtimony of Jeſus, he was well aſſured, that his enemies and perſecutors would, by their violence, ſoon put a period to his labours: "*For* ſaith he, *I am now ready to be offered and the time of my departure is at hand.*" This

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was a moſt trying ſituation. He, ſtill, had health and talents for future ſervices. His age would have admitted many years of profitable labour in the vineyard of his Lord and Maſter. But, he had clear intimations, that his miniſtry was cloſing; his diſſolution, by violent and malicious inſtruments, was nigh; and his gracious Sovereign was, now, ready to diſcharge him from a courſe of the moſt profitable and ſucceſsful labours. Yet, in this hour of temptation, he had his ſupports and conſolations, which over-balanced all the temporal evils, which lay before him. They were his conſtancy and fidelity in his apoſtolical and miniſterial ſervices and the ample retribution, which, he was ſoon to receive from the hands of his Lord and Judge, *I have fought a good fight, &c.*

I ſhall endeavour to arrange the main truths of our text under ſome one of the following heads, viz:

I. That, conſtancy and fidelity in their work are the high honor and duty of Chriſt's Miniſters.

II. Such conſtancy and fidelity will be their beſt ſupport and conſolation on the approach of death.

III. Such conſtancy and fidelity will, aſſuredly, meet with a glorious reward another day.

IV. All Chriſtians, who are obedient to the faithful inſtructions of Chriſt's Miniſters, will be partakers with them, in their future reward.

Agreeably to this order, I am to ſhow,

I. That, conſtancy and fidelity in their work are the high honor and duty of Chriſt's miniſters.

This we may argue from ſcripture precepts and examples. God has taken both methods of precept and example to teach mankind their duty and happineſs. In his word, he has given us rules and directions, how, to demean ourſelves, properly and wiſely,

wiſely, in our reſpective places; and then, on account of our backwardneſs to learn what is right, he has given us living examples of thoſe duties, which, for his own glory and our ſalvation, he requires of us. Nor is example the leaſt efficacious method of enforcing our obligations upon us.

In diſcuſſing our firſt propoſition, I ſhall attempt to ſhow,

1ſt. What conſtitutes fidelity and conſtancy in the miniſterial work.

A Miniſter is one appointed by Chriſt, in a regular, goſpel way, to preach the truths of his holy word to all who will hear him, and to adminiſter chriſtian ordinances and ſacraments to the proper ſubjects of them. He is to go before and to lead his brethren in the way of eternal life by Jeſus Chriſt. His buſineſs and concern is with mens' ſouls; to animate them with the hopes and to prepare them for the enjoyments of a future and endleſs life in heaven. You ſee then, that the miniſterial work is a great and noble employment; whoever deſires this employment, deſires a good work; and whoever receives this office from Chriſt, has committed to him a moſt weighty and ſolemn charge by the great head of the church. He watches for ſouls as one who muſt give an account. Let him, therefore, magnify his office; by his manner of diſcharging it, ſhow, that he views it, not only, to be a great work, but that, in reality, it is a work, of all others, entruſted to mortals, the moſt intereſting to the honour of Chriſt and the happineſs of mankind. To be faithful, the miniſter's care muſt be, to preach the preaching which Chriſt bids him, not ſhun to declare the whole counſel of God. He

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muſt diſpenſe goſpel truths according to their real and relative importance.

In adminiſtering public ordinances and private inſtructions and reproofs, he muſt be ſincere, diligent, perſevering, fearleſs and impartial: And make this his leading object, how he ſhall give to every one his portion in due ſeaſon. Having begun his work, he may not think it finiſhed, until he has brought to view and has enforced by the beſt adapted arguments and motives, all the important and leading doctrines and duties of the goſpel. He muſt labour to be daily more wiſe and ſkilful in Divine things; and perſevere in his employment until death or ſome unequivocal intimation of providence cloſe his miniſterial labours.

Let me add, That preaching, inſtructing, reproving, adminiſtering ſacraments and diſcipline, praying and viſiting the ſick and afflicted are but parts of miniſterial duty; and a diligent continuance in them is but a part of miniſterial conſtancy. That which will give a ſavour to his miniſtrations, that which will ſanctify his office muſt be an holy and heavenly life. He muſt be *an example of the believers in word, in converſation, in charity, in ſpirit, in faith, in purity.* Would he be found faithful and conſtant in theſe things? He will continue in them with perſeverance, increaſing activity and zeal until he hath finiſhed his courſe.

2dly. I will point out ſome counſels, precepts and examples of miniſterial duty taken from the word of God.

The common repreſentation which God makes to miniſters of the nature of their work may teach them the importance of fidelity and perſeverance in it. He tells them, that their miniſtry is a warfare. His Apoſtle Paul had to live in a continual conflict with enemies and to fight his way through the moſt formidable oppoſition. If Chriſt has committed the conduct of his battles to Miniſters, what need have they to be valiant, faithful and watchful until their

warfare be accompliſhed ? Chriſt tells his Miniſters, that they are Stewards. And it is required of Stewards, that a man be found faithful. Miniſters are Watchmen : And God aſſures them, that if any man be taken in his ſins and the watchman have not given him warning, then God will require the blood of the ſinner at the watchman's hands. Miniſters are deſignated by the names of Overſeers, Shepherds, Porters, Spiritual Fathers, Guides and other appellations denoting their high duty, and containing a Divine counſel to them, to be attentive, unremitting and faithful in their ſacred employment. The holy ſcriptures are replete with direct precepts calling miniſters to a life of fidelity and conſtancy. Thus Chriſt commands the miniſters of Sardis, *Be watchful and ſtrengthen the things which remain. Remember therefore how thou haſt received and heard and hold faſt and repent.*" The inſtructions given to Miniſters are, to ſtudy, to meditate, to give themſelves to their miniſtering and to continue in theſe things. By labour and diligence, they muſt do every thing to prevent the miniſtry from being blamed and to ſhew themſelves approved workmen, who need not to be aſhamed, rightly dividing the word of truth. It is not neceſſary that I multiply precepts to this effect. We will ſee how this duty is enforced by example.

The Apoſtle Paul, has left it for our admonition and encouragement, that having entered upon the miniſterial warfare, he had been a good and indefatigable ſoldier of Chriſt ; He had ſhrunk from no dangers ; he had declined no hardſhips ; he had reſolutely aſſailed all ſpiritual enemies, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith.* By your own recollection, recall to mind the particulars of his life, his labours, his zeal, his reproaches for Chriſt, and the many fiery trials by which his faithfulneſs and conſtancy were aſſailed. His faith and fortitude triumphed over them all.

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But when you are recollecting ſcripture examples, which encourage miniſters to be faithful, pray, do not forget the Great Apoſtle and High Prieſt of our profeſſion Jeſus Chriſt the righteous, who as a Son was faithful in his Father's houſe, even unto the accurſed death of the Croſs.

To obſerve once more,

3dly. That Conſtancy and fidelity in their work are the high honor and duty of Chriſt's Miniſters.

Chriſt their Maſter has called them to their work; by his ſovereign right he has given them directions for the diſcharge of it. How plain then is their duty to obey his call and to fulfil the miniſtry which they have received of Him? But fidelity in ſervice is not more their duty than it is their dignity and glory. In every calling which men undertake, remiſſneſs and negligence are a foul reproach. How baſe and infamous, then, are thoſe miniſters, who when intruſted by ſo good a maſter, with a work ſo eſſential to human happineſs, are found ſlothful ſervants, ſpending their time in ſleep and reſt, in ſenſuality and pleaſure or in the inferior concerns and purſuits of this preſent life!

How noble the employment, to ſpeak for God; to miniſter for the King of Zion; to encounter his enemies; to pluck the prey out of the mouth of the Deſtroyer; and to preſent immortal ſouls ſpotleſs and without rebuke before the throne! For theſe exalted purpoſes miniſters are workers together with God. Is he celebrated in the page of hiſtory who ſaves an earthly kingdom from harm? With what honors ſhall not he be arrayed who has been the inſtrument of ſaving precious ſouls from the pangs of eternal death and has led them to glory, to honor and to eternal life? *He who winneth ſouls is wiſe: and he who turneth many to righteouſneſs ſhall ſhine as the brightneſs of the firmament and as the ſtars forever and ever.* Theſe, my hearers are honors, which no miniſter can expect, who is not faithful and conſtant in his Lord's work.

II. Fidelity

II. Fidelity and conſtancy in his work will be the Miniſter's beſt ſupport and conſolation at the near approach of death.

When death draws nigh, the deluſive profits of a worldly fleſh pleaſing courſe vaniſh away. In that ſolemn moment, the advantages of pleaſing men, by a negligent and flattering, a vague and general mode of preaching ſuddenly diſappear. Then the friendſhip of the world appears a mere emptineſs and vanity. The ſoul is going from a world of ſhadows and deceitful images to the world of realities, where our paſſions ſhall be revealed, our actions weighed in the impartial ſcales of Divine Juſtice, and the reward be given to us according to our works. Pray! What will it then avail the ſlothful Miniſter, that he has dwelt at eaſe in this world by having ſuffered haughty ſinners to remain ſecure in their ſins? What will it then, avail that the men who have been reſpected in this world but have obtained no ſaving intereſt in the righteouſneſs of Chriſt have blown before the popular Preacher the hollow trumpet of praiſe? What account will he render to God for the ſouls whom he hath ſuffered to be loſt through fear of diſturbing his own earthly peace by awakening and vexing their conſciences? Alaſs! the applauſes of men have no bewitching, no ſoothing melody in the hour of death. His preſent advantages, his donations and commendations, his eaſe and affluence will never follow him into the grave; nor adminiſter hope and rejoicing in the proſpect of ſtanding before the bar of the Son of Man, whoſe ſervice he has neglected or ſuperficially performed. Then an approving conſcience only, teſtifying, that he has loved Chriſt and the ſouls of men and that his unremitting labours have been to win ſouls to eternal happineſs, will take away the ſting of death and the dread of a future judgement. Has he a good conſcience, that he has preached Chriſt's

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doctrines and adminiſtered his ordinances faithfully and impartially? He will not be afraid to appear and give up an account of his ſtewardſhip. This will be his chearing hope, that as he has laboured to be faithful unto the death, ſo he ſhall receive a crown of immortal life.

Deluſion alone can huſh the fears of the ſlothful ſervant, when he comes to die; while nothing can ſink or depreſs the ſpirits of the good miniſter, who has fought the good fight, has finiſhed his courſe and has kept the faith. He ſhall lift up his head with rejoicing for his redemption draweth nigh: He ſhall realize how much better it is for him to depart and go and be with Jeſus.

This leads me to ſpeak in the next place,

III. Of that glorious reward which will aſſuredly be conferred upon that ſervant who ſhall be found faithful in his Maſter's work.

Henceforth, there is laid up for me a crown of righteouſneſs which the Lord, the righteous Judge ſhall give me at that day.

This reward belonged not only to our Apoſtle, but it belongs to all, who in imitation of him fight the good fight and keep the faith until they have finiſhed their courſe. When the conteſt is ended, they ſhall be crowned as victors in the ſpiritual warfare. This crown is an acknowledgement of ſpiritual ſtrength and ſkill, of perſeverance and integrity. It is a crown of righteouſneſs; a reward for being obedient and faithful to the truſt repoſed in them. We have this general promiſe from Chriſt to all his ſervants: *Be thou faithful unto the death and I will give thee a crown of life. To him, who overcometh will I give to ſit down with me in my throne.* Faithful and conſtant Miniſters ſhall have the infinite dignity of ſitting with the exalted Jeſus upon that glorious throne, which, he hath purchaſed, by his obedience and ſufferings unto the death. The

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good miniſter, at his death, has not only the ſupporting and enlivening hope of an approaching crown as ſoon as his clay tabernacle ſhall be diſſolved; but when he ſhall leave his body in the duſt the holy angels, as miniſtering ſpirits to the heirs of ſalvation, ſhall convey his willing ſpirit into the peaceful manſions of bleſſedneſs above: He ſhall, immediately, enter into the joys of his Lord: All his tranſporting hopes ſhall be realized in the perfect poſſeſſion of his Redeemer's preſence and love. When he enters into the holy city, this ſhall render his enjoyment unmixed and ſatisfying, that he has full aſſurance, that he ſhall go no more out; but ſhall dwell forever with the Lord.

But the Apoſtle ſpeaks of a future day, when the crown of righteouſneſs ſhall with peculiar honors be ſet upon the head of the faithful Miniſter. This is not the day of death but the day of Judgement; when Chriſt ſhall aſſemble the univerſe to behold the diſtribution of his rewards to the righteous and his puniſhments to the wicked. That will be a glorious day to all good and faithful Miniſters of the goſpel. To them, the righteous Judge ſhall ſay, *Well done thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord.* Such ſhall be the bleſſedneſs and glory with which King Jeſus in the great and laſt day ſhall crown all thoſe wiſe and ſincere Miniſters who have made his honor and the ſalvation of ſinners the main object of their adminiſtrations in his earthly church. *And bleſſed is that ſervant, whom his Lord when he cometh ſhall find ſo doing.*

I come now to the laſt propoſition, viz:

IV. That, all chriſtians, who are obedient to the faithful inſtructions of Chriſt's miniſters, will be partakers with them in their future glory.

And,

And, not to me only, but unto all them, alſo, that love his appearing.

No man, who truly believes in Chriſt, as the righteous judge of the quick and the dead, can look forward with pleaſure and ſatisfaction to the ſolemn day of his laſt and glorious appearing in judgement, unleſs he entertain ſome lively hope, that the deciſion of that Great Day ſhall be favourable to his future and eternal happineſs. And no man can entertain this hope upon good grounds, until, he believes in the ſatisfaction made to divine juſtice, by the atonement of Chriſt's blood, and has accepted of this atonement as the foundation of his juſtification before God. His goſpel faith in Chriſt can never be ſuppoſed to exiſt where the heart is not renewed and brought to love our Lord Jeſus in ſincerity, and to delight in the obedience of his laws. Therefore, when the Apoſtle ſpeaks of thoſe who love our Saviour's appearing, he, but, uſes another expreſſion to repreſent the character of ſincere believers and ſubjects, obedient to Chriſt as their King and Saviour. None, but thoſe do truly love his appearing. And this is the hope and conſolation of all ſuch ſanctified perſons, whether miniſters or private chriſtians, that they have a crown of righteouſneſs laid up for them, which the Lord the righteous Judge, will give them in that day. The rewards of heaven, of a bleſſed and holy immortality, are not limited to faithful miniſters, but they are, impartially, extended to every believer, who ſincerely obeys him and looks forward with delight to that ſolemn day when Chriſt ſhall obtain his higheſt glory by judging the world in righteouſneſs and by fixing the condition of all God's Creatures, Angels, men and devils for an endleſs eternity. If then you love the coming and appearing of the Son of Man, in the glory of his Father, and of his holy Angels you may meet death with ſerenity and joy. When your heads

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are drooping upon your dying beds, you may lift them up with rejoicing for your redemption draweth nigh.

But not ſo the ungodly, they ſhall not ſtand in judgement, nor ſinners in the congregation of the righteous. How infinitely important is it then to us all, if we would die in peace and ariſe to future and endleſs life, that we believe in God, truſt in Chriſt, watchfully maintain the character and diligently perform the duties of the chriſtian life. Of all ſuch we may ſay, *Bleſſed are the dead who die in the Lord, from henceforth: yea ſaith the ſpirit, that they may reſt from their labours; and their works do follow them.*

I have now finiſhed what I had propoſed by way of doctrine. A formal and particular application might be of uſe upon this occaſion: but our time will not permit me to draw out our ſubject to ſo great a length. I have endeavoured to ſet before you, how much it is the duty and honour of Miniſters to be faithful and conſtant in their miniſtry. I have attempted to quicken them to fidelity by the conſiderations, of that ſupport and conſolation which it will afford them in the ſolemn moments of their diſſolution, and of that glorious reward which will be beſtowed upon their fidelity in the world of retribution. I have propounded alſo the ſame duties of obeying Chriſt to all his followers; and have ſtated as inducements to this obedience, that they ſhall in this caſe be made joint partakers with their miniſters in the recompences of a better life.

It is happy for the church of God, when arguments of ſuch high import are aided by living examples. Through Divine grace an inſtructive example of chriſtian and miniſterial duty and of religious hope and conſolation has been ſet before us in the life and death of that good man and faithful miniſter whoſe funeral obſequies we are now attending.

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In giving his character I will neither exaggerate nor magnify his virtues. I will confine myſelf to facts which remain fixed in the conſciences of his intimate acquaintance, and of which they will readily give a full teſtimony.

The Character,

Mr. HUBBARD was deſcended from reſpectable Parents* who were moſt of all diſtinguiſhed for a blameleſs, holy and chriſtian life. It was their wiſe care to give their Son a pious education. The grace of God co-operated with their endeavours and their hearts were made glad with his early improvements in virtue and religion. The happy conſequences of their diſcreet care were experienced by their Son and have extended themſelves, in copious benefits, to this people and to the Church of God all around us. Such extenſive benefits derived from the faithfulneſs of parents in educating their children ſhould be an effectual incentive to all, early, to teach their offspring the good knowledge and fear of the Lord.

Mr. Hubbard having obtained the honours and advantages of a public liberal education, devoted himſelf to the ſervice of Chriſt in the evangelical miniſtry. In early life, he was called to ſettle with this people: He accepted their invitation and took the charge of their ſouls. He lived in the conſciences and affections of his people; and preached to them the goſpel of the grace of God with much acceptance. He, in general, poſſeſſed their cordial love and eſteem.

* *The Rev. John Hubbard was the Son of the late venerable Deacon John Hubbard, of Hatfield, and Anne his Wife; He was born Nov. 5th. A. D.* 1726; *Ordained Paſtor of the Churh of Chriſt in Northfield, May* 30, 1750. *Married to Miſs Anna Hunt, daughter of Capt. Samuel Hunt, of Northfield, Dec.* 26, 1753, *by whom he had ten children, ſix of whom are now living and are much reſpected in ſociety, viz: four ſons and two daughters. He departed this life, after taking an affectionate leave of his family, his friends and the people of his charge, on the* 28th. *of Nov. A. D.* 1794, *in the* 69th *year of his age, and the* 45th *of his miniſtry.*

Indeed, a momentary eſtrangement between him and his people took place, in the time of our public trials. But that eſtrangement was not natural; it could not laſt: Upon the mediation of their common friends it ſoon vaniſhed. He and they returned to the love of their eſpouſals. For many ſucceeding years he has ſerved this people with increaſing affection on their part and growing comfort on his.

I need not tell you, how firmly he was, in ſentiment, attached to the doctrines of GRACE, thoſe peculiar and leading doctrines of the goſpel. As he ſincerely believed them ſo with ſtrict uniformity, with pious contention and pathetic zeal he preached them to his people. He was an affectionate and ſound Preacher of the Goſpel. He was a man of prayer: he wreſtled with God until as a Prince he prevailed in bleſſings upon his people. He loved his people; he loved his work; he loved his Maſter. By the uncorruptneſs and purity of his life, he exemplified the doctrines which he taught. He laboured after that miniſterial greatneſs and dignity which conſiſt in ſound doctrine and holy living; a greatneſs which is not buried in the grave, but goes along with us into heaven. That he might be *truly* great he laboured to be *good*.

After a long and painful miniſtry (in the latter years of which he patiently encountered heavy bodily infirmities) he has obtained, in his cloſing moments, the hopes and conſolations which flow from conſcious fidelity in his Maſter's work. Having, as we truſt, been faithful unto the death he is now partaking of eternal life.

That, the death of ſo good a miniſter is a public calamity and ſore rebuke of providence I need not adduce arguments to prove. This numerous aſſembly ſenſibly feel and mourn the heavy loſs. How happy would the Speaker be, could he adminiſter the ſuitable inſtruction and the effectual conſolation which

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this afflictive viſitation demands. This bereavement falls, ſenſibly, upon us all; but it falls with additional weight according to the relative connections which we reſpectively held to the dear deceaſed.

Our firſt and tendereſt ſympathy is due to the worthy Relict and Children of that excellent man.

Addreſſes,

Reſpected Madam and beloved Children,

It is not in our power to expreſs to you the greatneſs of your loſs. Your feelings, neceſſarily, outgo deſcription. As to the creature, your loſs is irreparable. It is not our advice, that you do not mourn. You will mourn. You ought to mourn. For the hand of God is upon you. Your beſt earthly friend, your head is taken from you. He was to you a crown of glory, a guide, a comforter. His preſence and counſel enlivened you, as you paſſ'd along this vale of mortality, and made eaſy to you the rugged paſſages of life. What greatly enhances your loſs is, that he was to you an affectionate Father, a faithful and tender Huſband, who by his inſtructions and example would lead you in the way to heaven.

And does not this conſideration, while it reminds you of your loſs, breath conſolation into your ſouls and ſuppreſs the riſing ſigh, which heaves your breaſt? Shall we mourn, intemperately, when our Father and our head has gone to reſt? Is diſcharged from his toilſome labours, and has gone to take poſſeſſion of his incorruptible inheritance? Shall we tempt the Lord our God of whom we have been taught more worthy ideas by our dear departed Friend? Shall we call, ſhall we feel this to be an irreparable loſs, when God is offering to us his own Son, in whom are hidden all the treaſures of wiſdom and comfort? We will obey, we will honor our earthly Father, by repairing for help and conſolation to our Father, who is in heaven. Thus has he inſtructed us, and ſhall we not receive inſtruction? His pious counſels, his fervent

prayers,

prayers, his worthy example ſhall, by the grace of God, be continually in our remembrance and ſhall not return empty. We will rejoice in God. Tho' he ſlay us, we will truſt in him. We will no longer reluct. We will ſubmit. We will bow to a merciful God. He hath done this, not for his pleaſure, but for our profit, that he may make us the partakers of his holineſs. We will follow our dear deceaſed Head, in all things, in which he has followed Chriſt. We will wait patiently till our change come. We will wait, until, with joyous tranſport, we ſhall again ſee our Father's face in the preſence of God our Redeemer.

That this may be the language, the ſupport of your hearts, Dear Madam and beloved Friends, is our fervent prayer to God for you. The ſum of our inſtruction and conſolation in this day of your diſtreſs is, *The everlaſting God hath ſaid a father of the fatherleſs and a Judge of Widows is God in his holy habitation. Truſt in him, at all times; pour out your hearts before him: God is a refuge for you. The Lord grant that you may find reſt each of you. The Lord deal kindly with you as ye have dealt kindly with the dead and finally bring you to his holy habitation.*

My addreſs is, in the next place, due to my Fathers and Brethren in the Miniſtry.

Fathers and Brethren,

Is not the importance of being faithful in the work of our Lord and Maſter a fit ſubject of our prayerful meditation, when we ſtand at the grave of a Miniſter of Chriſt? Eſpecially, when, upon his dying bed he wiſhed to call our attention to a ſubject ſo intereſting to ourſelves and ſo uſeful to the people of God? Well did he conſider, how much need there is for us, who ſurvive, to have our minds ſtirred up by way of remembrance, that we have a work infinitely great, to perform and a moſt ſolemn account to render before an almighty and infallible Judge of the manner in which we ſhall have diſcharged our ſacred truſt. We

know

know, what it is to be faithful and what to be ſlothful ſervants. We know our Maſter's will, and bleſſed ſhall we be if we do it. But if we do it not, we ſhall be beaten with many ſtripes. *Take* ſaith Chriſt, *and caſt ye the unprofitable ſervant into outer darkneſs; there ſhall be weeping and gnaſhing of teeth.*

But, *he who winneth ſouls is wiſe.* If we be found faithful in a few things, God will make us rulers over many things. Here we ſee the day of our departure is at hand. Soon we ſhall be called before the bar of Chriſt to render an account, how we have improved our talents and whether we have watched, diligently, for ſouls, that we may preſent them faultleſs before the throne. In future then let us double our diligence and ſo much the more as we ſee the day approaching. Oh! let us be faithful unto the death, that we may receive a Crown of immortal life.

A ſhort addreſs to this bereaved flock ſhall cloſe the whole.

Bereaved and beloved Friends,

It is an heavy chaſtiſement, which hath, now come upon you. God hath taken from you, your moſt faithful earthly friend and your ſpiritual Father in Chriſt; one who has long travailed in birth for you, that Chriſt might be formed within you. By your preſent demeanor under this chaſtiſement let your profiting under his former miniſtry appear unto all men. Let me, in behalf of your deceaſed Paſtor and in conſequence of his dying requeſt, recal your attention to thoſe gracious doctrines and to thoſe holy duties which, with ſo much friendſhip and zeal, he has urged upon you for your ſaving good. Aſk of God, that he would follow your late miniſter's inſtructions with a quickening power upon your ſouls. Have any of you profited under ſuch faithful miniſtrations? let it more and more appear by after improvements. Have any continued diſobedient and impenitent under his godly inſtructions and amiable example? Oh

reflect.

reflect, in ſeaſon, what a dreadful reckoning you muſt make up another day, except you repent. Hear ſinners I pray you, hear his voice from the dead which you would not hear when he was alive, *Conſider your latter end. Be ye alſo ready. For at an hour when you think not of it, the Son of Man cometh.*

Mark the perfect man and behold the upright, for the end of that man is peace.

But there is no peace ſaith my God to the wicked. And now all ye, who hear me this day, remember, that you as well as your Miniſters muſt ſoon die. The object of our work is to prepare you for ſo great a change. Us, it concerns to take heed how we preach: It concerns you equally to take heed how you hear. For you alſo ſhall give an account. And now let me exhort you who belong to this Church and Congregation under this ſore viſitation to turn your down caſt eyes upward to his holy dwelling place. Look to the repairer of breaches to bind up this heavy breach and to reſtore to you ſure paths to dwell in. May the Great Shepherd and Biſhop of ſouls in his good time give you a Paſtor after his own heart to break unto you the bread of life.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the very God of love and peace ſhall be with you. Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy, To the only wiſe God our Saviour, be glory and majeſty, dominion and power, both now and ever. Amen.

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